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The Christian Socialist

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ON THE PATH

"Oh, the sea is so gray,
And the sky is so black;
Thorns and briers choke the way—
Must I die, or turn back?"
Under foot is the trail,
And the Goal is not far;
On the sea is a sail,
In the sky is a star!
—Frederic Lawrence Knowles.

RECORD OF THE YEAR

BY EUGENE V. DEBS

The greatest achievement of the year in the field of Socialist agitation was the International Socialist Congress, held in Amsterdam, the largest and by far the most important in the history of the International Socialist movement.

Every civilized nation on the globe was represented upon the basis of universal equality and fraternity, to which the international movement is irrevocably pledged.

One of the dramatic and inspiring scenes was the hand-clasp and brotherhood greeting exchanged between the representatives of Russia and Japan.

This Congress is the bona fide Peace Congress, since there can be no peace as long as industrial exploitation and commercial piracy animate and dominate the nations of the earth. These and these alone, are responsible for modern warfare and all its unspeakable crimes and horrors.

As long as these continue, larger armies and more powerful navies will be the demand and all pretensions to establish peaceful relations between nations essentially at war with each other for commercial supremacy, will be delusions born of hypocrisy and entirely consistent with a system that dare not avow responsibility for its own war-exciting regime.

Economic conquest must cease before peace can prevail.

The International Socialist movement is based upon the principle of economic freedom and equality, applied to all the nations of the earth, and the triumph of this principle will realize the long hoped-for "Peace on Earth and Good Will toward Men."

In this great world movement the real leaders are the rank and file of the working class, and the men who distinguish themselves by the service they render in the conspicuous positions assigned them, are simply the voices of the revolutionary host of labor and are of special value or [illegible]ance only in proportion to the fidelity with which they discharge their obligations to their constituents.

Among these valiant spirits, Bebel of Germany, Jaures of France, Ferri of Italy, and others have served with such exceptional brilliancy and success during the year just closed as to add fresh laurels to the movement and increase the lustre of their own well-earned fame.

LABOR TROUBLES IN RUSSIA

TRANSLATION AND PREFACE BY DR. M. SAHUD

The following correspondence taken from a Russian "illegal" labor paper, "The Latest News," printed in Switzerland, is a typical occurrence in the present labor world in Russia. Such facts are so carefully guarded by the Russian censor that the civilized world knows nothing about it. It is only once in a great while when strikes reach enormous proportions, as last year in Odessa, when about 20,000 to 30,000 men went out on a general strike, and all business was stopped for several days, when the city was without bread and light, and when the English and French corporations, having the street car service, gas and water supply in their hands, suffered, and when a few policemen and strikers were killed, it is only then that the world knows that labor rights begin to assert themselves in Russia. But as such manifestations under the Russian regime are possible only very seldom, the world forgets these facts, and soon the impression prevails that there is no labor movement in Russia, and that the now (so much talked of in the papers) constitutional demands of representatives of the Zemstvos are mostly the products of aspirations of the more intelligent classes.

The fact though is that the tremendous wave of education, labor education, social education (not education in the government schools) has swept through the working classes of Russia, to such extent that the secrecy of the existing labor unions is no more a secret, and no police or spy system, supported by the entire army of Russia, can stop it. Here is the correspondence from Riga, dated October 24, 1904:

"A meeting of the organized workingmen, recruited for the army, had been called in the woods by the local committee of the Latish Social-Democratic party. There were over fifty men present at this meeting. The orator explained to the recruits how they would have to behave themselves in the barracks and what are the best means for revolutionary propaganda in military circles. The meeting did not pass without an accident. The woods policeman for trying to interfere with the meeting was wounded by a shot from a revolver.

The police having found out about the meeting and our previous successful manifestation, put the entire force of detectives and spies on their feet to find out the participants. Some workingmen were arrested at the instigation of spy Kamenetz. Those arrested were mercilessly beaten at the police station; they were undressed naked, and were beaten with the fists, and when fallen to the floor were trodden upon and kicked by the policemen, and some had their ears pulled. This barbarous exercise was participated in not only by the ordinary policemen, but by the higher police officers. The chief of police himself struck with his fist the chin of one of the arrested saying at the same time: "Now you can holler 'down with autocracy.'"

"When one of the police porters came into the room where the arrested were, the police inspector of the first district asked him: "Whom do you think raised the flag?" And when the porter pointed out the man, the inspector told him: "Slap him twice in his face," and two heavy slaps were heard to be passed by the porter to the arrested.

One of the arrested after this preliminary execution asked for a physician. The latter, a police surgeon, not having even examined the sick man, limited his medical assistance to these few words: "You will not die, shinny."

Another of the arrested refused to make any statement, because, as he later explained to the gendarmes, he was so beaten and disfigured that he could not speak.

A ten year old boy was also arrested. He was questioned at the police station by the spy Kamenetz. The latter demanded from the boy that he should tell that the arrested workingmen were reading "illegal" books, and in this process of questioning he used all kinds of threats. He said to the boy that there is an order from the Czar to hang and kill all "Socialists." (By this name the police call everybody connected with the labor movement, which in general limits itself to the trade union principles and demands for a representative government) and if he, the boy, would not make the statement demanded, he would be hanged. But the boy insisted that he had not seen anyone reading anything. He was severely beaten and set free with an admonition that he should not tell anybody of what had happened at the inquiry, otherwise he would be killed."

"SOCIALISM AND THE SALOON"

Will be our special number, next issue. It should go into the hands of every temperance man, prohibitionist, preacher and church member on the continent. Comrades, brothers, do some missionary work for Socialism with this number. One cent each in bundles of ten or more. Two cents each if we must send to a list of separate names. Order in advance so that we may know how many to print. Do not send stamps.

Five Subscription Cards to the Christian Socialist for $2.00 Do not send stamps.

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LOUISE MICHEL

"She Hath Done What She Could"

The fiendish cruelty of industrial and political despotism kindled a fierce flame in the kind heart of Louise Michel, who gave her whole life to the people in the only way she knew; and while we cannot approve her philosophy and method, in her death we hail the passing of a brave, true, loving soul. She must be judged in the midst of her environment. Anarchy in high places breeds anarchistic revolt. Hers was unselfish, heroic. Perhaps the Master, who was branded "a seditious person" in his day, taking all things into consideration, will say: "She hath done what she could."

She was born in Lorraine in 1830, came to Paris in 1855 and taught school for fifteen years, dreaming of republicanism during the days of the empire. She did what she could to protest against the Franco-Prussian war, but when the Germans invested Paris, she took her place on the fortifications rifle in hand, and fought more fiercely than the men by her side. When the Commune was organized, she helped hold the barricades against the Versailes, and was one of the most vehement advocates of the burning of Paris, from which she won the sobriquet "La Petroleuse." After her refusal of many lovers had won for her the title of "The Red Nun," a young revolutionist won her heart. They fought together, and when he was killed at the last barricade the bullet which struck him spattered blood in her face.

After the surrender many of her comrades were placed against a wall and shot, but mercy was shown to her as a woman and she was banished to New Caledonia, where she devoted herself to teaching the Kanakas, and remained at this work long after the general amnesty was granted, but finally returned in 1880.

Then she began to preach the propaganda of anarchy and was worshiped by the Parisian reds. Her vehement utterances caused her arrest, and a succession of imprisonments followed. Once a drunken man attempted to assassinate her, and although she was severely wounded by his bullet she appeared in court to testify in his favor and secure his acquittal.

She was exiled again and went to London, where she continued her work, becoming a close associate of Prince Kropotkin. She was permitted to return to her native land only a few years ago, and kept dauntlessly at her agitation, in spite of police surveillance and failing health, until the illness which caused her death.

W. T. Stead once said of her:

"Louise Michel is no mere bacchante of the revolution. She has shown herself many a time full of practical good sense and shrewd mother wit. * * * Magnificent type of the altruist, she exists but for the poor, the disinherited, the famishing of the world. She is the representative, living suffering among us, of the anchorites of the far-away days when holy men were half-deified for their neglect of the conveniences and even the decencies of life."

Edwin Markham has sweetly expressed the best sentiment of Christendom about her in the following verse:

TO LOUISE MICHEL

I cannot take your road, Louise Michel,
Priestess of Pity and of Vengeance—no:
Down that amorphous gulf I cannot go—
That gulf of Anarchy whose pit is Hell.
Yet, sister, though my first word is farewell,
Remember that I know your hidden woe;
Have felt the grief that rends you blow on blow;
Have knelt beside you in the murkey cell.

You never followed hate (let this atone)
Nor knew the wrongs of others from your own:
Wild was the road, but Love has always led:
So I am silent where I cannot praise!
And here now at the parting of the ways,
I lay a still hand lightly on your head.

The United Mine Workers' convention this year will not be occupied as usual with the adjustment of wage-scales and skirmishes with the operators, as a two years contract was made last year. Internal affairs will occupy the attention of the delegates. At the National convention the question of how to raise money enough and what plan to pursue for the organization of Pennsylvania and West Virginia will be one of the most vital. The men realize that unless they get these fields organized this year it will be very hard to bring the operators to terms next year.

We do not blame the capitalist for skinning the people, but we do blame the people for supporting the skinning system.

Burning Wealth of People

Fort Gaines, Ga., Dec. 28.—The farmers and merchants of Clay county met today, decided to burn their share of the 2,000,000 bales of surplus cotton and help restore prices. A starter was made today when a bonfire was made of cotton on the streets of Fort Gaines. The object is to show that the farmers are ready to sacrifice a few bales for the benefit of the masses, Excitement is increasing.

"Sacrifice a few bales for the benefit of the masses!" This winter 10,000,000 American people are insufficiently clad, according to Walter Wellman. Will it clothe them to burn this cotton? The insanity of the capitalistic system is clearly illustrated by this incident. It is a monstrous crime.

The Outlook's January Magazine Number

An article by Mr. George Iles on "Electric Traction and its Rivalry with Steam" will astonish those who do not know what rapid strides trolly and third rail companies have made and how near the use of electricity on large railways is now thought to be. Mr. Iles is the author of the most fascinating book of popular science published in late years, "Flame, Electricity and the Camera," and with picture and pen in this article he makes a genuine addition to our knowledge of what is going on in an immensely interesting field of invention. Equally readable in quite another way is Mr. Ernest Poole's vivid and thrilling account of a Russian revolutionary, who was exiled for twenty-three years in Siberia. Still another interesting feature is a story by Edith Rickert, author of "The Reapers," but in quite a different vein from that beautifully poetical romance; it is called "The Pot on the Fire" and is a deliciously humorous article of French life. There are also illustrated articles on "A Parliament of Nations," by Mr. Hayne Davis; "Gibraltar," by Mr. C. W. Furlong, the artist; "The Man Beethoven," by Daniel Gregory Mason; "The Inner Life in German Sculpture," by Professor Francke of Harvard; and "The Burning of the Peggy Stewart" (a revolutionary incident,) by Charles De Kay; together with portraits and sketches of men of the hour, editorials on current topics, the history of the week, reviews, and poems.

THE TRUST OF TODAY

A trust in Flour, a trust in Wheat,
A trust in Bread, a trust in Meat,
A trust in Sugar, a trust in Salt,
A trust in Corn, a trust in Malt,
A trust in Oil, a trust in Gas,
A trust in Lumber, a trust in Glass,
A trust in Ice, a trust in Coal,
A trust in Silver, a trust in Gold,
A trust in Coffee, a trust in Milk,
A trust in Cotton, a trust in Silk,
A trust in Clothing, a trust in Hats,
A trust in Carpets, a trust in Mats,
A trust in Whiskey, a trust in Tea,
When from trust will man be free?
A trust in Tobacco, a trust in Cigars,
A trust in Railway and Electric cars,
A trust in Trunks, a trust in Grips,
A trust in Steamboats, a trust in Ships,
A trust in Plows, a trust in Hoes,
A trust in Reapers, a trust with which man mows.
A trust in Tables, a trust in Chairs,
A trust in all man uses and wears,
A trust in Coffins placed under the sod,
A trust in everything but God.

MUST BEHAVE

The Minn. Tribune says; "The growth of the Socialist party furnishes another reason why the Republicans cannot expect to repeat their easy victory of this year. We intend to dwell on these things, perhaps to the exhaustion of public patience, in order to enforce the lesson that the Republican party has got to behave itself for the next four years."

Look inwards, for you always have a lasting fountain of happiness at home that will always bubble up if you will but dig for it. —Marcus Aurelius.

Special LECTURES Popular

BY

Rev. Edward Ellis Carr,

EDITOR OF THE CHRISTIAN SOCIALIST, DANVILLE, ILL.

The following kindly comments on Mr. Carr's work as a lecturer are but a few of the many similar expressions from prominent individuals and the public press. He is prepared to deliver lectures on many subjects, the ones named below being preferred:

1. The Failure of Capitalism

An arraignment of the competitive system so convincing that many Socialist branches have declared it the best they ever heard and even the capitalist papers have expressed themselves as follows:

Without doubt the best Socialist speech ever heard in Racine was delivered at the Lakeside Auditorium Saturday night when Rev. Edward E. Carr, of Danville, Ill., addressed an audience of 1,000 people. Rev. Carr is a remarkable orator, of fine appearance and, as demonstrated by his speech, a close student of economic conditions.—*the Racine (Wis.) Daily Times, Oct. 31, 1904.*

2. Christian Socialism (New)

Embodying the Teachings of Jesus, the Apostolic Church and the Fathers on economic brotherhood.

A preacher of rare abilities.—*Rev. Dr. T. A. Parker.* Able, earnest, forcible.—*Rev. Dr. Geo. E. Scrimger.* Clear, logical and often thrillingly eloquent.—*Rev. W. F. T. Spruil.*

3. A Casket of Gems

A simple, psychic study of the common man, showing his own inherent values.

It is truly, as the title signifies, a casket of gems. It presents the gems of the human soul in a manner that is at once beautiful, fascinating and inspiring. This lecture is worthy of a place on any platform. No one can listen to it without having a grander concept of God's crowning creation—the soul of man.—*N. N. Riddell.* (Celebrated Lecturer on Soulology.)

This lecture, in the beauty and depth of its thought and its forceful and graceful delivery, was a revelation to the people, and the wholesome lessons inculcated will not be soon forgotten.—*Rev. W. L. Davidson, D. D.*, Supt. of several chautauquas.

Eloquent, beautiful, full of brilliant sayings and thoroughly enjoyed by the large audience present.—*Danville (Ill.) Daily Democrat.*

A rare lecture. The best I ever heard.—*Rev. W. L. Campbell.* Thank God I ever lived to hear this lecture!—*A man 80 years old* his face shining with joy, his eyes streaming with tears.

4. Getting Married

Beautiful, sweet, romantic, thrilling; with the most impressive portraits of the man and woman fit to marry; *never to be forgotten* and sure to make men and women both better and happier.

Rather than to have had my people miss it, I would willingly have borne the whole expense myself.—*Rev. J. W. Street,* in asking for a return date.

The lecture of Edward Ellis Carr on "Getting Married," delivered at the Grand Opera House to an immense audience, was one of the most beautiful things heard in this city for many months. The lecture begins with a simile as sweet, perfect and beautiful as could be imagined. Rarely have truths ever been uttered with more delicacy, more art and more earnestness. Such words are of a character to baffle indifference, stifle scoffing and disarm impurity. The world would be better for a wider dissemination of such a message. —*Danville (Ill.) Daily Commercial.*

Edward Ellis Carr's lecture on "Getting Married" at the opera house Thursday night was a discourse of exceptional merit in every respect. The lecture threw a flood of light upon this vital subject.—*Rantoul News.*

The lecture last night by Mr. Carr was one of the best yet presented. He showed a knowledge of human nature, human life, human happiness and human sorrow. He spoke in plain words, as a father to a son, or a mother to a tender daughter, but in a manner that he that heard could not but understand.

The lecturer used fine language in the portrayal of his subject, showing him to be a man of education. Such lessons as he gave last night, to the rising generation especially, will more than repay Madison for what the Chautauqua has cost them.—*Madison (Ind.) Daily Democrat.*

The lecture on "Getting Married" by Edward Ellis Carr was one of the best heard on the grounds this season.

Being on a practical subject it was also practical in its delivery and application. He is perfectly at home on the public platform and has appeared before large audiences at many of the Chautauqua assemblies in this country. With a strong, rich voice accompanied by facial expressions which reflect the swift thoughts of a rapid thinker, and appropriate gestures, Mr. Carr is an ideal orator and so enthusiastic in his delivery that his hearers are interested and enraptured from first to last.

At times he becomes most eloquent and indulges in word painting with true artistic effectiveness; then with stern expression and forceful gesture he delivers an emphatic denunciation of some evil, hurling swiftly flying darts of truth and condemnation with unmistakable accuracy; again, he returns to the ideal of his theme and matchless eloquence flows from his lips, falling upon the ears of his audience with gentleness as refreshing as the dew of the morning.—*Vincennes (Ind.) Daily Capital.*

All the Proceeds of Mr. Carr's lectures go to the Christian Socialist.

Write for terms to the Christian Socialist, Danville, Ill.

Wasted Labor

There are today 7,000,000 workers in this country employed in unproductive or wasteful employments. If these should be added, as the Socialists propose, to the real producers of wealth, the hours of labor might be cut over half, but if the labor could be utilized in supplying the wants of the nation in conjunction with the splendid machinery of modern wealth production in an orderly, systematic manner and each worker received the results of his labor a workday of five hours for 250 days each year would produce more of the comforts of life than the present purchasing value of a $5,000 yearly salary.

A convention has been called by many leading union men to meet at Chicago next spring for the purpose of forming a new American organization which shall avoid the weaknesses of the American Federation of Labor and improve upon the American Labor Union. It is desired to make a real union of all American unions so that they will be able to present a solid front all along the line and not remain broken into small, independent bodies which capitalists can defeat one by one. It is a grand idea.

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SUNDAY

BY O. F. DONALDSON

What are we going to do about Sunday? More and more commercial, political and social activity is encroaching upon the ancient custom of a day of rest and relaxation. Sunday cannot be said to be a day of rest to an ever increasing per cent of our people. The demand for the commercial invasion of this day of rest comes quite as much from the church as from the world. The numerous services of the churches prevent rest to their members and the attendants in large numbers demand the services of the car company. Many people demand the service of the postoffice, and often in the afternoon the amusement companies or bands in the public parks; in the evening the services of the lighting companies at their homes and in the public worship. The delivery of perishable foods for Sunday is growing year by year.

Those who make no pretence of observing the day, make a vacation time of it, cause many men to find Sunday the most profitable period of the week for business. The efforts of the church to cause its observance in cases like the World's Fair at Chicago roused a storm of abuse from many sources and leaves hostile feeling toward her among those whose duties give them but this day of freedom from toil. To them it seemed that the church would blot out the one bright spot in the calendar of the week.

In politics Sunday is used for gatherings because it is the only day when the working man can be reached unless by consent of his employer. The Socialist party being under the ban of the employing class and largely composed of workers, finds it imperative to use Sunday for its conventions and meetings for the same reason.

It is also this reason that makes Sunday a day for family and social functions. The small family dinner is quite common while clubs have their gatherings very often on Sunday for social purposes.

I was seated in a classroom not long ago when this fact of our current history was cited as an indication that the world is growing worse, not better. It seemed to this person that the lapse from the religious observance of the Sabbath indicates a moral degeneracy and spiritual apathy.

It was pleasant to note how quick the gentlemen present denied the truth of this.

"The world is growing better, not worse." they contended. "See how all questions are discussed as whether morally right or wrong. How sensitive the people are to the wrongs and outrages committed against the helpless and the oppressed. How the famine, the pestilence and the disaster are relieved from the substance of the more favored! Man is certainly feeling more kindly toward his fellow man, loves him better and shows it by respecting his rights, and bearing his burdens more than formally."

This view seems to me correct. There is not a spirit abroad among the people which leads them to willfully break from this custom. It does not appeal to them as a transgression which does violence to their sacred convictions. In many, if not all cases, it is necessity that was the entering wedge. To meet the demands of success, of a livelihood, or of the people, made work appear a necessity. Once a custom is in vogue it is a social habit, and like personal habits easier made than broken.

Can we hope to discontinue the use of these services? Some may be. We have adjusted our lives to them and they have become necessities. There are apt to be others for the more centralized we become the more dependent we will be every day upon these increasing public services.

What then of the Sabbath? Man cannot be normal and occupy himself entirely with things. He must know himself, his spiritual life and his God. How is the man who cannot join his fellows on Sunday in pursuits of this kind to have them?

Through his business. Does the man who worships, or the man who does not become acquainted with "himself, his spiritual life and his God?" In this Sunday is often as much a failure to the one as to the other. Did it ever appeal to you that God might have a design in this change? Men are reverential today, but not of ceremonials simply. They hold much sacred, but not mere theory. Business, if done with equity, justice and truth, is as sacred as the church and commands reverence as it approaches these qualities.

Why should not the spirit of service pervade the commercial relations of life? It is true that we are but serving each other in business pursuits. It is also true that the most men secure their standards of moral and spiritual thought and action from business life. Am I wrong therefore in concluding that the business man must be the Christian leader? It is the man who can apply the law of service in business so as to mature the Christian graces who will be the effectual Christian leader.

Co-operation is the business spirit of the hour. Add to this a feeling of brotherhood and we have business Christianized. "The ethics of Socialism is the ethics of Christianity."—Brit. Encyc.

Is our Sunday needed when our life is normal, as we believe it will be under the just economic condition which we call Socialism? All animal life, aside from man, is happy and contented without this respite. Man's spiritual nature is the reason for the demand, and as long as time is there must and will be a time set aside for these things. But freedom from a galling yoke of toil must come to man, before it will again be a "day of joy and gladness."

SUNDAY UNDER SOCIALISM

Mr. Donaldson's article on "Sunday" opens a field of contemplation delightful to me. Sunday under Socialism! How different from Sunday now.

Even in Judea under the Pharisees there was some Sunday work, and in the complex civilization of modern times it can not be doubted that railroad trains, street cars, water plants, lighting plants, hotels, restaurants, etc., must continue to run on Sunday, though when the mad competitive handicap race for the means of life is ended by Socialism all Sunday labors will naturally be reduced to the minimum.

The great mass of people will be almost wholly relieved from Sunday work, for they always desired a weekly day of rest and then there will be no taskmaster and no need to drive them against their wills.

Those who do work on Sunday will work a short shift—from three to five hours at most, and therefore they will have ample time to attend Church once or twice on Sunday, if they wish.

No one will be "too tired." A half holiday every work day, with frequent full holidays for secular uses, will leave no excuse for Sunday weariness. The exhausted, nerve-wrecked audiences that sit dully in their seats at Church today, too worn for listening, will be seen no more. A rested, wide-awake, happy, eager congregation—what a joy to address them.

The "Sunday dinner," bane of Churches, badge of slavery, will pass away. There will be ample time and ample means for the family feasts and family fellowship on week days. Sunday will naturally become with religious people a day of comparative fasting as they better understand how to make the body "sit light upon the soul," as the ancient Egyptian priests were wont to say. And what a relief to our weary wives and mothers!

Sunday recreations, parties, caucuses, conventions, excursions etc., will greatly diminish and ultimately cease. Every afternoon, besides occasional full week days, will be free for these things. No longer will Sunday lectures, sermons, or other religious meetings be disturbed by the howls of base-ball devotees. They will be tired of ball before Sunday comes.

So long as there is but one day in seven to visit, to feast and to play, there is no hope of a sacred Sunday. But when every day is a half holiday, there will be no need and no desire to make Sunday a day of secular pleasure.

Best of all the people will be generally and genuinely religious. The praying deacons will no longer be lending money to the poor at 10 per cent a month. The stock jobber, Mr. Sharp, the real estate juggler, and the "sagacious" merchant whose successful career is "glorified" by the wrecks of rivals strewn along his path, will no more blight the lilies on God's altar with their foul hypocricies. On equal footing, as brothers and sisters should be, full of gratitude to God and love to one another, their fellowship will be sweet as heaven and their worship a thing divine.

Sunday under socialism will be worth while. And then "The spirit of service," and worship too, will fully "pervade the commercial life" of every day.

E. E. C.

WORDS OF JESUS

BY EDWARD ELLIS CARR

II

PROPER ECONOMIC PRUDENCE

In conversation with a minister I cited the case of two sweet, true saints who had toiled industriously together and saved for forty years then lost all to the greedy usurers through an effort to assist their beloved son in his hour of need and were forced in their old age to depend upon galling and insufficient charity.

"But would you not include in your idea of righteousness (deserving of God's providence) a proper economic prudence?" said he.

In view of their life-long toil and self-denying economy, their son's dire need, their great love for him, his sickness and the avarice of the moneylender whose feverish thirst for gain gave them no chance to pay, the question seemed sacrilegious. Then came to me the question most natural to a disciple of his, "What would Jesus regard as 'proper economic prudence?'" His own answer to this may startle many a time-serving member of the church, for he seemed literally to revel in radical utterances on this subject, only a few of which I quote:

"CONSIDER THE LILIES of the field, how they grow; they toil not neither do they spin. If God so clothe the grass of the field, shall He not much more clothe ye?"—Matth. 6-25.

"BEHOLD THE BIRDS of the air: They sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."—Matth. 6-26.

"Therefore, take no thought—be not anxious—saying, what shall we eat and drink and wherewithal shall we be clothed; for your heavenly Father knoweth that ye have need of these things." —Matt. 6, 31-32.

Life is for GROWTH and the joy of loving fellowship and ministration, not for the sordid anxiety of competition for bread, not for the soul-killing drudgery which the grafters have laid upon the backs of the masses. It is not intended that the life of the worker shall be forever blighted with industrial slavery,

"The emptiness of ages in his face,
And on his back the burden of the world."

He shall have time to live, to grow like the lilies, to rejoice like the birds, under Socialism,

"When all of life shall unto each belong
And work becomes life's overflow and song!"

Nor does Christ's idea of "proper economic prudence" imply (which is far worse) that we shall learn to watch like a fox, or fight like a tiger to keep what is our own, or get what belongs to another. "Business sagacity," as understood in commercial circles, has no place in his list of virtues.

"If any man sue thee at the law and take away thy coat, let him have thy cloak also."

"Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away."—Matth. 5. 40-42.

"And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much (and more) again.

"But love your enemies and do good, and lend, HOPING FOR NOTHING AGAIN."—Luke 6, 34, 35.

Further light is shed upon the command to FORGIVE FINANCIAL DEBTS in Matth. 18, 23-35, where the king forgave the man who owed him and then punished him severely becase he in turn would not forgive his debtor:

"So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not everyone his brothers their trespasses,".

"But, my dear sir," exclaims a reader, "such conduct as that would reduce me to poverty in this selfish world. One can never obtain competency, much less get rich among the wolves of commerce on that plan. It is wholly impractical!"

Doubtless, but the servant should not be above his Lord, nor the disciple above his Master. Perhaps Jesus did not INTEND any of his followers to get rich, or stay rich under the brutal competitive system. It looks very much like it when he positively says:

"LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH."

"NO MAN CAN SERVE TWO MASTERS. * * * Ye cannot serve God and mammon."—Matth. 6, 19, 24. You cannot serve yourself and your brother by competing against him for bread.

No man can get rich by "proper economic prudence," if we accept Christ's idea, nor can a man stay rich (who finds or inherits wealth) if he truly obeys and follows Jesus: because no Christian man is selfish enough to close his eyes, ears, heart and treasury to the woeful wants of the world.

"Go sell what thou hast and give to the poor; and come, follow me." That the apostles understood Jesus to mean these words literally is proven by the communism of the early church.

The objection that Christ was "visionary," "sentimental," "impractical," "extreme," "mistaken," etc., would seem bad enough upon the lips of a capitalistic infidel or atheist. Upon the lips of one who believes that Jesus was God incarnate, or at least the unique Son of God, the objection is utterly blasphemous. The Christian cannot trifle with his Master's words.

And if these words seem discordant with our modern life, seem impracticable in the business world today, seem not to fit our industrial and commercial system—let us not hastily condemn the Master's words. PERHAPS THE SYSTEM IS AT FAULT. Let us rather consider if any conceivable system will harmonize with the high and holy words of Jesus. If so, LET US KEEP THE WORDS, discard this unchristian system and FIT A NEW SYSTEM TO THE WORDS.

Jesus saw the absolute hopelessness of human life to the masses under the commercial system of his time, which has grown worse in our day owing to the new power that steam, machinery and the telegraph have given the oppressors. HE ABHORRED THE SYSTEM. He desired to see men FREE TO LIVE THEIR NATURAL LIVES; to grow and bloom like plants; to work for their living and soar and sing like birds; to practice "economic prudence" like the squirrel, who enjoys life and hoards his winter food supply while he plays; to work together joyfully on a social task as the indefatigable beavers build their dam, but not to play the sharper, the exploiter or the miser; not to get something for nothing like rent, interest, profit, speculation or graft; not to quench the spirit of brotherly sympathy and generosity in the interest of "prudence"; not to harden the heart into selfishness and strive to prosper at the expense of others as the "successful" business man of today must do.

In brief, Christ's idea of "proper economic prudence" would bankrupt any man under the competitive system and condemn every true Christian to poverty. He insists with childlike—GODLIKE—simplicity upon UNQUALIFIED love, mercy, generosity, justice, brotherhood—which utterly bars out "business sagacity" and "proper economic prudence" in the current meaning of these words.

"What shall we say then?"

Shall we REJECT JESUS and keep the competitive system, or reject economic competition and follow Jesus into the Co-operative Commonwealth?

LITTLE BROTHERS OF THE GROUND

BY EDWIN MARKHAM

Little ants in leafy wood,
Bound by gentle brotherhood,
While ye gaily gather spoil
Men are ground by wheels of toil.

Ye are fraters in your hall,
Gay and chainless, great and small;
All are toilers in the field,
All are sharers in the yield.

But we mortals plot and plan
How to grind our fellow-man;
Glad to find him in a pit
If we get some gain of it.

So with us, the sons of Time,
Labor is a kind of crime:
For the toilers have the least,
While the idlers lord the feast.

Yes, our workers they are bound,
Pallid captives to the ground;
Jeered by traitors, fooled by knaves,
Till they stumble into graves.

How appears to tiny eyes
All this wisdom of the wise?

[From the "Man With the Hoe." McClure, Phillips & Co., N. Y.]

Rev. Brooks on Socialism

Rev. H. M. Brooks, of Paris; Ill., author of the "Church Impeached," has been discussing Socialism in a local daily paper in reply to certain misrepresentations contained therein. After stating a number of things which Socialism is not, Mr. Brooks proceeds as follows;

Socialism says, "Every man according to his works," and it is the only theory of government on earth today based on this principle. It is the only theory of government today that proposes to give every able bodied man and woman a chance to work, and then allow them to work or starve. It is the only theory of government on earth today, that objects to dividing the profits with the idler, whether he be rich or poor. It is the only theory that believes in dividing the work, instead of the profits. It is the only theory that says that thought and labor shall both be free, and man will be an intellectual and industrial slave till thought and labor are free to employ themselves. It says, "Any system that makes one man dependent upon another for a living is slavery." So long as the laboring man is dependent upon a scale that may be changed or intirely repudiated at any time he is a slave. Socialism is in line with Isaiah who says: "And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat." As it is today, the man who builds the palace lives in the hovel and the man who plants the vineyard has to pay for eating the fruit, and he who creates all wealth has to go on his knees before the monopolist and beg for enough to sustain life. And if he organizes and makes a demand for his share he is called a conspirator, and all the courts from a justice of the peace to the supreme court are turned loose on him. It is the only theory that proposes to do away with war by removing the cause of all war. It says that it is not good for women to bear children in pain of death to die in the ditch, or be murdered on the battlefield, in order that a few tyrants may rule and villians may fatten. It is the only theory of government that will bring about that true democracy which has been the song of the Nestors and Sages of all nations and races since the world began. I take it from your article that the great battle will be between republicanism and socialism, but in this I think I will venture the prediction that the final battle will be between Socialism and Anarchy. The doctrine of Socialism is the only thing that will save the world from black hearted atheism, anarchy and death. The republican party is nearer the doctrine of Socialism than any other party outside the Socialist party. While it is the party of trusts, it is teaching the world the lesson that co-operation is cheaper and better for the producer than competition. In a word the republican party has the socialism of production and the anarchy of distribution. And all it has to do to get right is to socialize the means of distribution. Socialism is the only theory which demands that all the means of production and distribution be owned and operated collectively by all the people for all the people.

It is the only theory that will destroy the liquor traffic. This it will do by taking the profits out of the business. Saloon men tell me that whiskey is only fit for one thing and that is to sell. Why is it that we do not have from a dozen to a hundred men in each city selling postage stamps? Because there is no profit in the business, and to take the profit out of the liquor business is to kill it.

As to how many hours a day, and how much per year the laboring man will make is of minor importance; but it is important that the laboring man get all he creates.

Do not fail to order at once a bundle of our next issue which will be mainly devoted to "Socialism and the Saloon." You should place one of these papers in the hands of every minister, temperance man and prohibitionist in your vicinity. One comrade has ordered 1,450 of that number. Others have sent for smaller quantities. "Help just a little!" Only one cent each in bundles of ten or more to one address. Order in advance so we will know how many to print.

The Clarion Call, a new Socialist paper, published twice a month, comes to our desk. It is a bright, newsy sheet, and to help the paper get the Second Class mailing privilege we suggest to our readers they at once send 25 cents for a year's subscription to 14 Bridge street, Newark, N. J.

Five Subscription Cards to the Christian Socialist for $2.00. Do not send stamps.

Municipal Ownership in Great Britian

The American who dreads municipal ownership for fear of its being used to create political machinery and rob the public, and who declares that we must first establish the merit system, may be astonished when he learns the extent of the development of British municipal trading under these conditions.

Seeking to learn "the other side" of municipalization in Great Britian, the investigator is at every turn referred to Mr. Arthur Kay, a distinguished citizen of Glasgow and head of the great merchandise house of Arthur & Co., as the arch enemy of municipalization. He is president of the Citizens' Union and the Taxpayers' Federation. When asked, "Do you think Glasgow should own and operate its trams ?" he answered "Certainly. The owning and operating of these tramways has been highly profitable and thoroughly satisfactory, the accounting is correct, and nobody opposes it."

"But do you think the trams should be operated for profit in relief of rates ?"

"Not at all. They should be run on a low factor of safety, and profits be sunk in betterments or reduction of charges."

"But this is socialism ?"

"Well, they call it socialism—municipal socialism."

And this from the gentleman who was to have given the final word against municipalization! In great Britain there is opposition, not to municipal ownership as such, but only to its excesses—Francis W. Parker, in The World Today.

Find out your virtuous peculiarities, the special dispensations of God in your character, the variations of type in you. Cultivate them, ceaselessly add to them, never fear to accentuate them.—Mozoomdar.

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GAYLORD WILSHIRE
Editor
Wishire's Magazine, New York, N. Y.
125 EAST 23rd STREET

Darrow on the Sacred Right to Work

The sacred right to work, so much paraded by certain people, means only the sacred right of the employer to hire cheap workmen to undermine good ones and to coin the independence of manhood of workmen into gold.

A workman has no greater "inalienable" right to work with whom he pleases than he has to play with whom he pleases, or associate with whom he pleases; the other party concerned has as much right to say whether they wish his company for work or play or society as the man himself, and if the association of his fellows in work or play or society is of sufficient importance to his happiness he must conduct himself so that his fellows will associate with him. This is not the law of trades unionism, but the law of life, and is fundamental in the nature of all living things.

CLARENCE DARROW.

DEAD

DEAD! Dead, your Majesty! Dead, my Lords and Gentlemen! Dead, Right Reverends and Wrong Reverends of every order! Dead, men and women, born with heavenly compassion in your hearts! And dying thus around us every day.—Dickens: On the death of Little Joe, in "Bleak House"

(FROM THE NEW YORK SUN, OCT. 28, 1904.)

Ella Bagley, the little old maid who killed herself in a West Twenty-first street boarding house Wednesday afternoon after tearing up or burning every scrap of paper and photograph which might have established who her relatives are, will not be buried in the potter's field. Women who met her in the rooms of the Young Women's Christian Association in West Fifteenth street were so impressed by her gentle, courteous manner that they will give her decent burial today. She was a gentlewoman, they say, who fell into the bitterest poverty and who deliberately ended her life because she was sick of the grinding struggle to keep soul and body together.

* * * * * *

"To tell the truth, the poor thing never had enough to eat," said Mrs. O'Neill. "She had the cheapest room in the house and said she got her meals elsewhere. But she always looked starved and pinched. Whenever I thought she wouldn't be offended I used to ask her to sit down and have a bite with me, but she was the proudest little thing you ever saw. She had a way of looking at you, kind of quiet and steady, that made you feel small. One night she came into the kitchen making an effort not to cry, and the way she looked at things on the table made me feel like crying myself. I got up and slipped out of the room and when I came back I found that she had helped herself. She used to sew all day in her room and part of the night, when she had any work to do, and that wasn't often, poor creature. I don't believe she made $3 a week at it."

* * * * * *

At the Young Women's Christian Association rooms Miss Bagley told Miss Dubois, the secretary' that she came from Virginia and that she had lived in Washington for a time. She also said that she had relatives in the navy. For the last three years she had been at the Association rooms every now and then to see if she could get work.

"She was the gentlest, most unassuming little woman you ever saw," said Miss Dubois. "She reminded me of a wren. Nobody ever found out what brought her to be a seamstress in New York. She would never talk about her troubles. I don't think she had more than one dress to her name. At least I never saw but the one threadbare brown cloth dress, and that must have been made years ago. But she was always neat as a pin. She always wore a white collarette and old bits of lace at her wrists which went beautifully with her gray hair and her delicate face."

Such things are not monstrosities, they are typical of our civilization, under which it is "nobody's business" to see that the industriously disposed have work.

A WOMAN REVOLUTIONIST

A Russian woman revolutionist whose life has been spent in propagating the idea of revolt—not, however, of Nihilism or assassination—has lately visited New York. Her personality and history are intensely dramatic. She is described by Ernest Poole in the January Magazine Number of "The Outlook" as follows: "Daughter of a nobleman and earnest philanthropist; then revolutionist, hard-labor convict, and exile for twenty-three years in Siberia; and now a heroic old woman of sixty-one, she has plunged again into the dangerous struggle for freedom." A most interesting portrait of this woman, Katharine Berechkovsky, accompanies Mr. Poole's article in "The Outlook." Here is a single incident in her career:

"We put on peasant dress, to elude the police and break down the peasant's cringing distrust. I dressed in enormous bark shoes, coarse shirt and drawers, and heavy cloak. I used acid on my face and hands; I worked and ate with the peasants; I learned their speech; I traveled on foot, forging passports; I lived 'illegally.'

"By night I did my organizing. You desire a picture? A low room with mud floor and walls. Rafters just over your head, and still higher, thatch. The room was packed with men, women and children. Two big fellows sat up on the high brick stove, with their dangling feet knocking occasional applause. These people had been gathered by my host—a brave peasant whom I picked out—and he in turn had chosen only those whom Siberia could not terrify. When I recalled their floggings; when I pointed to those who were crippled for life; to women whose husbands died under the lash—then men would cry out so fiercely that the three or four cattle in the next room would bellow and have to be quieted. Then I told them they themselves were to blame. They had only the most wretched strips of land: To be free and live, the people must own the land! From my cloak I would bring a book of fables written to teach our principles and stir the love of freedom. And then far into the night the firelight showed a circle of great broad faces and dilated eyes, staring with all the reverence every peasant has for that mysterious thing—a book.

"These books, twice as effective as oral work, were printed in secrecy at heavy expense. But many of us had libraries, jewels, costly gowns and furs to sell; and new recruits kept adding to our fund. We had no personal expenses."

STRAIGHT TALK IN NORWAY

During a debate in the Storthing the Minister of State denounced Comrade Eriksen, a well-known evangelical minister, and declared that it was "nothing less than horrible that men whose life work it is to preach the evangel of love and peace are seen acting as leaders in extending the gospel of class hatred."

Comrade Eriksen replied to this and in the course of his reply gave utterance to the following, which may well be commended to the perusal of some members of his profession in this country: "It seems to have been somewhat displeasing to the Minister of State that I have preached the class struggle, when my work is supposed to consist of preaching the gospel of peace. I am well aware of the philosophy, Mr. President, which holds that the ministers should bless the rulers of society, and that Christianity should be used as a cloak for everything existing, and that the ministers of the gospel should teach the poor to say that it is God's will that they should live in the situation in which they now are and should be satisfied and contented. The ministry has certainly done this hitherto and it is comprehensible that the wrath of the conservatives is aroused when one of us breaks with this custom and have nothing more to do with it. I am glad, as a Danish Social Democrat has once said, that my hand has been raised against the most disreputable of all politics, the politics which consists in deceiving mankind in order to make it possible for the strong to set their feet upon the necks of the most miserable."

Lift up your eyes, the supreme drama is enacting! The legions of light are in full pursuit of the hordes of darkness. The masters are going out, the liberators are coming in. The time has come for hoisting the "All for All."—Victor Hugo.

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